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ABSTRACT

This unit of study focuses on belief systems from China. It is crucial that students understand there are different ways of viewing the world, all of which may be valid. The 20 lessons in the unit stem from the presumptions that place students in the role of "historian" for the duration of these China studies. The unit is divided into the following sections: "A Note to the Teacher"; "Standards Addressed in This Unit"; "Resources"; "Literacy Connections"; "Historian Tips"; "Essential Questions for Inquiry"; "Document Based Questions"; "Lesson Plans"; and "Resource Packet." The unit contains the following lessons: "Historian Tip 1: What Is a Historian?"; "Historian Tip 2: What We Already Know about China"; "Historian Tip 3: Where Is China?"; "Historian Tip 4: Maps of China"; "Historian Tip 5: The Daily Lives of the Ancient Chinese"; "Historian Tip 6: The Chinese Zodiac"; "Historian Tip 7: Oracle Bones"; "Historian Tip 8: The Chinese Writing System"; "Historian Tip 9: Chinese Paper Making"; "Historian Tip 10: Confucian Sayings"; "Historian Tip 11: Chinese Folktales and Confucius"; "Historian Tip 12: Confucian Relationships"; "Historian Tip 13: The Life of Buddha"; "Historian Tip 14: The Four Noble Truths and the Eight Fold Path"; "Historian Tip 15: Karma"; "Historian Tip 16: The Silk Route"; "Historian Tip 17: Daoism"; "Historian Tip 18: Legalism"; "Historian Tip 19: School Rules in 1315 and Today"; and "Historian Tip 20: Gender Stereotypes, China in the 1300s and the U.S. Today." (BT)

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China Unit and Resource Packet

by Julie Larkin and Seamus Dowling

The China Project of The American Forum for Global Education

2000

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Resource Packet

Analects of Confucius
Ancestor Worship and Divination (Shang and Zhou Dynasties)
Book on Songs
Confucian Roles
Stops Along the Silk Route
School Rules 2000
Map Graphic Organizer - Learning from Maps
Dynasty Chart
Gender Roles Graphic Organizer - Gender Roles: China in the 1300s

A Note to the Teacher

Welcome to China! In a country which contains about one-fifth of the world's population, it is no surprise that there is an enormous variety of topics which could be covered within this unit. Given realistic time limits, however, we have had to select just a few topics out of that crowded pool to concentrate on. We have focused these lessons on belief systems, because we feel it is crucial that our students understand there are many different ways of viewing the world, all of which are equally valid. We chose to spend some time looking at these beliefs, rather than rushing over them in favor of additional material. Perhaps you would have chosen different topics, or covered the same topics in a different way. This, of course, is still your option. Out of an endless number of lessons which could be created on China, We have developed twenty.

These twenty lessons stem from the presumptions that we place our students in the role of "Historian" for the duration of our studies on China. To paraphrase a saying we once heard, "Education is what is left when you have forgotten all of the facts." Our students need to develop skills which will allow them to access a whole world of information beyond the "content" that we are able to teach. Each day, we have focused on a different skill that the students, as budding historians, should learn. We have called these skills "Historian Tips."

To briefly outline the format of the lesson plan: "Today's investigation" is the topic which will explored on a given day. The "Outcome of the investigation" is a list of

objectives for the lesson. "Vocabulary" consists of words students should learn the meaning of, to maximize understanding of the topic. We usually focus on transmitting meaning through context, rather than giving definition sheets. "Materials" are items you should have handy for the lesson. Most of the materials are available in the accompanying Resource Packet. Read-alouds will need to be borrowed from the library or purchased. We were able to check-out all the read-alouds on my first trip to a library, and we hope you are equally as lucky! The "Read-alouds" add to a literacy-rich environment in the classroom. We prefer to have the students pull their chairs around us as we share the book together.

"Mini-lessons" are the brief content or skill lessons your students will need before conducting their investigations. We have written the mini-lessons as we might actually say them. Of course, you may add supplemental materials or readings if you feel they are necessary. Overall, the mini-lessons should be kept to under 8 minutes of your class time. Students may jot notes, or you may prefer to hand-out sheets containing the main ideas of the mini-lessons. Again, the idea is that our students need practice being historians more than they need tons of facts! This practice comes into play during the "Activities," for which the majority of class time should be allotted. The "Group-share" is a time for the class to briefly reflect on the investigation. This should take just a few minutes at the end of class.

In the "Connecting past to present" sections, we try to highlight links between the lives of the ancient Chinese and students today. We believe this is a crucial part of each

lesson. Students may view ancient Chinese usage of Oracle bones as "weird" or "strange," until they realize their neighbor gets his or her palm read for the same reasons. This section helps make the unfamiliar just a little more familiar, and enables students to make personal connections to the material.

We have chosen to make an "ABC Book of China" (or another type of factual information book) to be the cumulative project. We have done this with the idea that the book could be shared with younger students, and therefore serves an authentic purpose. We suggest that you collaborate with your literacy teacher in order to accomplish this project. If this is not possible, the bulk of work on this project will need to be done in a few days tacked onto the end of the unit, or completed on your students' own time.

We truly hope you find the following unit helpful. Enjoy your journey through China!

Julia Larkin and Seamus Dowling

Standards Addressed in this Unit

Lesson 1: Standard 2, #2

Lesson 2: Standard 2, #1

Lesson 3: Standard 3, #1,2

Lesson 4: Standard 3, #1,2

Lesson 5: Standard 2, #1,4

Lesson 6: Standard 2, #1,3

Lesson 7: Standard 2, #1,3,4

Lesson 8: Standard 2, #1

Lesson 9: Standard 2, #3

Lesson 10: Standard 2, #1,3

Lesson 11: Standard 2, #1,3

Lesson 12: Standard 2, #1,3

Lesson 13: Standard 2, #1,2,3

Lesson 14: Standard 2, #1,3

Lesson 15: Standard 2, #1,3

Lesson 16: Standard 4, #1

Lesson 17: Standard 2, #1,3

Lesson 18: Standard 2, #1,3

Lesson 19: Standard 2, #1

Lesson 20: Standard 2, #1

Resources

Read-alouds

Non-Fiction

D is for Doufu: an alphabet book of Chinese culture, by Maywan Shen Krach
Count Your Way through China, by Jim Haskins
The Great Wall, by Elizabeth Mann
A is for Asia, by Cynthia Chin Lee
The Silk Route: 7,000 Miles of History, by John S. Major
Exploration into China, by Wang Tao
China: the land, by Bobbie Kalman
China: the people, by Bobbie Kalman
China: the culture, by Bobbie Kalman
Growing up in Ancient China, by Ken Teague
Houses of China, by Bonnei Shemie
Dictionary of Chinese Symbols

Buddha Tales

Buddha, Demi
Buddha Stories, by Demi
I Once Was A Monkey, Stories Buddha Told, by Jeanne M. Lee
Buddha, by Susan L. Roth
The Wisdom of the Crows and Other Buddhist Tales, Retold by Sherab Chodzin & Alexandra Kohn

Folktales and Fairytales

Lao Lao of Dragon Mountain, by Margaret Bateson-Hill
Liang and the Magic Paintbrush, by Demi
Wishbones: A folk tale from China, retold by Barbara Ker Wilson
Yeh-Sheh: A Cinderella Story From China, retold by Ai-Ling Louie
The Seven Chinese Brothers, by Margaret Mahy
The Moon Dragon, by Moira Miller
Tikki Tikki Tembo: retold by Arlene Mosel
The Long-Haired Girl, by Doreen Rappaport
The Dragon Prince: A Chinese Beauty and the Beast Tale, by Lawrence Yep
Tigerwoman, by Lawrence Yep

The Shell Woman & the King, by Lawrence Yep
Lon Po Po: A Red-Riding hood Story from China, by Ed Young
The Lost Horse, by Ed Young
Little Plum, by Ed Young
Cat and Rat: The Legend of the Chinese Zodiac, by Ed Young
The Fourth Question: A Chinese Tale, retold by Rosalind C. Wang
The Great Race, by David Bouchard
The Song of Mu Lan, by Jeanne M. Lee
The Rainbow People, by Lawrence Yep

Proverbs

The Dragon Lover and other Chinese Proverbs, by Yong-Sheng Xuan
Chinese Proverbs, by Yong-Sheng Xuan

Poetry

Maples in the Mist: Poems for Children from the Tang Dynasty, by M. Ho

Historical Fiction

Dragonwings, by Lawrence Yep
The Serpent's Children, by Lawrence Yep
Dragon's Gate, by Lawrence Yep
The Star Fisher, by Lawrence Yep
The Sign of the Chrysanthemum, by Katherine Paterson

Realistic Fiction

The Amah, by Lawrence Yep
Ribbons, by Lawrence Yep
Thief of Hearts, by Lawrence Yep
Chinese-American Saga, by Lawrence Yep
Child of the Owl, by Lawrence Yep

Teacher Resources

Awakenings, by Patrick S. Bresnan
Chinese Civilization: A Sourcebook, Edited by Patricia Buckle Ebrey
(primary source documents for this unit are from the translations in this

book)
Confucius: The Analects
The Book of Lao Zi
Visible Traces: Teacher's Guide (produced by the Asia Society)
Cultural Atlas of China, Caroline Blunden and Mark Elvin

Web Resources

Asia for Educators
<http://afe.easia.columbia.edu

China Geography Pages, Columbia University
<http://www.newpaltz.edu/ knappr/EACP/geographytoc.htm>

China Daily (A Chinese newpaper written in English)
<http://www.chinadaily.net/index.html>

China's Population
<http://www.cpirc.org.cn/eindex.htm>

China's Provinces and Cities
<http://www.edu.cn/china/index.html>

CNN East Asia News
<www.cnn.com/asianow/east/>

Complete China World Wide Web Site
<http://ChinaSite.com/>

Education about Asia
<http://www.aaianst.org/eaa-toc.htm>

K-6 Materials on China

<http://www.newton.mec.edu/Angier/DimSum/chinadimsumaconnection.html>

Lesson Plans on China at Mr. Donn's Ancient History page (select China)
<http://members.aol.com/donnandlee>

The Silk Road and Central Asia on the WWW
<http:depts.washington.edu/reecas/outreach/silklink.htm>

Literacy Connections

There are a number of ways in which a Literacy teacher can collaborate with the Social Studies teacher for the China Unit. Here are a few to get you thinking about some of the connections which can be made.

Non-fiction Genre Study

Mini lessons can focus on elements of the genre, features of non-fiction texts (tables of contents, indexes....), and text organization.

During readers' workshop, students can read non-fiction material on China. The following series is written at middle school level and contains a great deal of information:

China: the land, by Bobbie Kalman
China: the people, by Bobbie Kalman
China: the culture, by Bobbie Kalman

It would also be valuable to following current events in China each day, reading aloud from newspapers, magazines, or news downloads from the web.

During writers' workshop, students can practice writing in the non-fiction genre by working on an ABC book (their cumulative project), or another type of factual book, newspaper, or magazine.

Historical Fiction Genre Study
Realistic Fiction Genre Study
Folktale and Fairytale Genre Study

The resources which a literacy teacher could use for any of these studies are divided into sections listed in the "Resources" section of this unit.

Author Study

Lawrence Yep, a Chinese-American author, has written numerous children's books on the topic of China. His books are listed in the "Resources" section of the Unit, and can be used in conjuction with his autobiography, entitled The Lost Garden, for a complete author study.

Historian Tips

(Keep in mind: not every historian will do every one of these things. These are just a group of tips that might help you out in your investigations!)

1. Historians keep records of information they learn, and often rewrite this information to share their knowledge with others.

2. Historians think about what they already know about the topic they are studying, ask questions about what they do no know, and ask new questions based on new information.

3. Historians use atlases to learn where countries are located.

4. Historians use maps to extract and infer a variety of information.

5. Historians analyze historical songs to learn information about people's everyday lives.

6. Historians make predictions and revise them based on new information.

7. Historians examine artifacts as clues to understanding ancient beliefs.

8. Historians learn about the language(s) of the time and place they are studying.

9. Historians seek ways to record and transmit information effectively.

10. Historians interpret dialogue from the past to understand the speakers' ideas.

11. Historians look at folk tales to see how important ideas were explained to everyday people.

12. Historians will sometimes role play situations from the past in order to get a better understanding of the people in those situations.

13. Historians learn about the lives of important historical figures.

14. Historians look at the stories told by religious leaders to understand their teachings.

15. Historians sometimes analyze situations with "different eyes," to understand how others may view them.

16. Historians travel to the places they study in search of information.

17. Historians analyze stories and paintings to see how they reflect important ideas of a certain time period.

18. Historians interpret primary sources to help them get an "eyewitness view" of the past.

19. Historians often look at old and new documents on the same topic, so they can observe changes from the past to the present.

20.Historians often compare information from different culture to observe similarities and differences between them.

Essential Questions for Inquiry

- Where is China?
- What are some of the geographic features of China?
- What type of diversity is contained within Chinese borders?
- What was daily life like for the ancient Chinese?
- Why did new belief systems begin to arise in China?
- What were some of the beliefs of the ancient Chinese?
- What are some of the beliefs which arose in the past but are still influential in China today?

DOCUMENT BASED QUESTIONS

Theme: The Influences of different belief systems on Chinese rulers

This task is based on the accompanying documents (1-6). Some of them were edited for the purposes of the task. The essay is designed to test your ability to work with historical documents. As you analyze the documents, take into account both the source of each document and the author's point of view.

Historical Context: In China, at least four different beliefs systems have historically influenced Chinese thinking. These belief systems are Confucianism, Daoism, Legalism, and Buddhism. Some of these belief systems were developed because China was experiencing chaos within the country. Different rulers used different ideas from these belief systems to help them keep their country in order.

Task: Identify the four different belief systems revealed in the documents. Explain what a good ruler is according to each of the belief systems. Explain how a ruler might treat somebody who was caught stealing a sheep, according to each of the belief systems.

Part A- Short Answer
The documents below relate to the different belief systems in China. Examine each document carefully, and answer the questions that follow it. These answers will help you in your Part B essay.

Document 1: A CONFUCIAN SAYING

The Master said. "Rule over them with dignity and they will be respectful; treat them with kindness and they will do their best; raise the good and instruct those who are backward and they will be filled with happiness."

-Confucius

1. List three characteristics Confucius thought a good ruler should possess.

Document 2: FROM THE BOOK OF LAO ZI, A DAOIST PHILOSOPHER

The best rulers are those that people do not even know exist.
The next best are those who people love and praise.
The next are those who people fear,
The next are those who people despise.
The best rulers seldom issue any orders.

1. What are two characteristics Lao Zi considered "best" for a ruler?

---

2. What was the purpose of this little speech?

Document 3: LAWS ON LAND: a time of Legalism

1. Those who occupy more land than allowed will be beaten ten strokes. More strokes can be added for each piece of extra land they are occupying. After the punishment equals sixty strokes, fewer strokes will be added for each extra piece of land they occupy. The maximum penalty is one year of hard labor. If there is plenty of land around, no punishments shall be given.

2. Those who plant public or private land they do not own may be beaten thirty strokes. If they are planting on many pieces of land they do not own, they may be beaten more than 100 strokes. The maximum penalty is one and a half years of hard labor. The crops that were grown on the land go to the owner of the land or the government.

- from the Tang Legal Code, 653 A.D.

1. What kind of document is this?

---

2. Discuss two of the reasons people could be punished under the laws written above.

Document #4: BUDDHISM

The Buddha said : "Should a man seek to do me harm, I will counter with compassion, calmness and joy; The more he approaches me with hate, the more I reach out with kindness. The forces of goodness will be with me, while harmful forces and repeated misfortune will be with the other."

1. Who is this a sculpture of?

---

2. What mood does the sculpture capture?

---

3. What is one major message that the Buddha tried to spread to everyone, including rulers?

Document #5: PROCLAMATION OF THE HONGWU EMPEROR (excerpted)

To all civil and military officials:

I have told you to refrain from evil. Doing so would enable you to bring glory to your ancestors, your wives, and children, and yourselves. However, how many of you have followed my instructions? Those of you in charge of money and grain have stolen them yourselves; those of you in charge of criminal laws and punishments have ignored them. Occasionally these matters come to my attention. I punish them with the death penalty or forced labor, or have them flogged with bamboo sticks.

When a criminal commits a crime or when a good person mistakenly violates a law, he is going to be punished. In the morning I punish a few; by evening others commit the same crime. I punish these in the evening and by the next morning again there are violations. The harsher the punishment, the more the violations. Day and night I cannot rest. What a difficult situation this is! If I punish people I am considered evil. If I go lightly on them, the law becomes useless, and people think I am a useless ruler. To be a ruler is difficult indeed.

1. How does the Hongwu emperor believe he should do about crime?

---

2. What are some of the problems he faces using this method?

---

3. What was the purpose of this letter?

Document #6: EMPEROR TAIZONG ON EFFECTIVE GOVERNMENT

How a Ruler Should Act

When the ruler looks as lofty as a mountain peak and as pure and bright as the sun and the moon, the people will admire and respect him. He must broaden his mind to accept heaven and earth, and use his heart to make fair decisions. He cannot expand his territory without goodness; he cannot protect his people without kindness. He treats his relatives with kindness, acts politely toward his officers, honors his ancestors, and receives his subjects with thoughtfulness. Having disciplined himself, he practices good morals and righteousness. This is how a ruler should act.

1. Give three examples of how Emperor Taizong believes a ruler should act.

---

2. What feelings did this ruler have about his subjects?

Part B- Essay
Using the documents above, your answers to the questions in Part A and your knowledge of Social Studies, write a well organized essay that includes an introduction, supporting paragraphs and a conclusion.

*Identify four different belief systems that have influenced rulers in China
*Explain what a good ruler is according to each of the belief systems.
*Discuss how a ruler might treat somebody who was caught stealing a sheep, according to each of the belief systems.

Historian tip # 1: Historians keep records of information they learn, and often rewrite this information to share their knowledge with others.

Today's investigation: **What is a historian?**

Outcome of the investigation: Our historians will be able to

1. state the role of historians in investigating the past and sharing it with others
2. examine numerous multi-media resources for historian influence
3. enumerate eight or more different types of media a historian may use in order to share his or her knowledge with others
4. begin organizing a Historian's notebook

Vocabulary: historian

Materials: Any media available to you that a historian may have contributed to (history books, read alouds, magazine articles, news stories, documentary film, recording of a news broadcast...)
General map of China (a large one for the classroom)
General time lines and maps of China (hand-outs)
List of 20 Historian tips on a chart
D is for Doufu: an alphabet book of Chinese culture, by M.S. Krach
A is for Asia, by Cynthia Chin Lee

Mini lesson: Historians are people who investigate the past. They are like detectives, using clues that they find in the present to piece together something that happened in the past. In a way, historians are always trying to solve mysteries of the past. Let's look at this list of Historian's tips to see some of the fun activities they participate in, to help them figure out some of these mysteries. (Shared reading of list). The best part is that anybody can be historian! Anybody who has ever asked a question about the past is already on his or her way! Today, we will begin bringing out the historian in all of us. You will be using your own knowledge and tools to lead an investigation over the next few weeks into China's history. Just like detectives use note pads to keep information and write their thoughts on their investigations, historians often use notebooks to gather information and keep track of their thoughts. These are your own personal historian's notebooks, and you will need to bring them every day since they are important to your work (pass out notebooks). Historians also like to keep important information close by, so I'm going to pass out a time line and a map of China for you to glue into the inside covers of your notebook. Now today, we are just going to begin with a quick investigation. With your notebook, walk around the room with a partner and identify anything you see that a historian might have helped create in order to share information with others.

Activities: The various media (history books, read alouds, magazine articles, news stories, documentary film, recording of a news broadcast...) should be visible in the room. Students walk around and jot in their notebooks anything they see that a historian might have helped create in order to share information with others.

Group share: Debrief on lists of resources the students develop (these can also be charted). Show the two alphabet books, flip through them, and speak for a minute on how these are especially good ways to share information with children. Remind the students that historians share information with others, so as historians, they have a responsibility to do that as well. Mention that the **cumulative project** for the unit will be for them to create an alphabet book (or other small histoy based book) on China, which they will then take to read to elementary school children who we will visit as a class. (at your discretion, students can work individually, in pairs, in small groups, or choose between those options in order to complete the project.

Historian tip # 2: Historians think about what they already know about the topic they are studying, ask questions about what they do not know, and ask new questions based on new information.

Today's investigation: **What we already know about China**

Outcome of the investigation: Our historians will be able to

1. tap and report prior knowledge about China
2. prepare questions about what they would like to learn about China
3. formulate new questions based on new information
4. survey new information for answers to questions they have already developed

Vocabulary: prior knowledge

Materials: "Great Wall of Knowledge" (a large "wall" created somewhere in the room on which students will be able to stick post-its of something new they learn each day)
small post-its
D is for Doufu: an alphabet book of Chinese culture, by M.S Krach

Mini lesson: One of the first things that good historians will do before they begin their investigations is to think of everything they already know about the topic, and to think about everything which they would like to learn. Let's all open our notebooks, and write down what we already know China and what we would like to know. You can put each of these lists in two different columns, or in two different pages (you can model this). Turn to a partner and share your knowledge about China, and the questions which you have. We are going to have plenty of time to investigate answers to some of your questions. Right now, I'm going to read you an ABC book of China, like the one that you will construct at the end of the unit. As you listen to the read aloud, if I answer one of the questions you had you can place write the answer next to your question. Also, if you hear some information which make you think of a new question, write the new question down on your question list. I am going to pause a few times during the read-aloud to give you a little extra time to do this, but feel free to write as I am reading, also.

Read-aloud: D is for Doufu: an alphabet book of Chinese culture, by M.S Krach

Activities: Prior to the read-aloud, students should make lists in their notebooks (this can be done in columns if they prefer) of what they know and what they would like to know. They then share this information with a partner. During the read aloud, they should answer their own questions and

formulate new ones. Following the read-aloud they can reconvene in partners to share their updated information.

Group share: Have a few students share some of the information they learned. Then discuss that just as the Chinese built a Great Wall piece by piece, the class is going to build a **"Great Wall of Knowledge"** piece by piece in the classroom so the class can watch their knowledge about China grow. At the end of each day, every student should place a post-it on the wall containing a new piece of knowledge about China. Give each student a post-it, to write down something important he or she learned today. Each post-it is then put on the wall. (Keep post-its and markers or pens near the wall for easy access in the future).

Historian tip # 3: Historians use atlases to learn where countries are located.

Today's investigation: **Where is China?**

Outcome of the investigation: Our historians will be able to

1. point to China on maps of Asia and the world
2. use the index of an atlas to identify the location of new countries
3. use the compass rose to identify countries to the N,NE,E,SE,S,SW,W,NW of China

Vocabulary: Asia
settlements

Materials: large map of Asia (may be on overhead)
globe
copies of atlases
post-it notes
A is for Asia (a beautifully illustrated alphabet book)
by Cynthia Chin-Lee

Introduction to Read-aloud: Discuss that China is on the continent of Asia, and that the class will hear a little bit about Asia before looking to find the countries they hear about on maps. (have a students recorder write down the name of every Asian country which is mentioned during the read-aloud. Following the read-aloud, the student should write the names of these countries on the board).

Read aloud: A is for Asia (a beautifully illustrated alphabet book)
by Cynthia Chin-Lee

Mini lesson: When we want to know more about a country, it is helpful to think about where in the world that country is located. We just read about the continent which China is in, which is an excellent start. If a good historian wants to find out where these countries are, he or she may turn to an atlas. (Brief demonstration of locating a country in an atlas, review compass rose: 5 minutes).

Activities: In small groups (depending on number of atlases available) students will search for China using an atlas. Following that, they may search for other Asian countries. They should note whether the other Asian countries are to the N,NE,E,SE,S,SW,W, or NW of China.

Historian's tip # 4: Historians use maps to extract and infer a variety of information.

Today's investigation: **Maps of China**

Outcome of the investigation: Our historians will be able to

1. look at a topographical map and formulate reasons why the ancient Chinese may have chosen the Yellow River Valley to establish farming settlements.
2. use a map and map key to extra
3. infer information about China by looking at a border map population map, linguistic map, ethnicity map, and topographical map.

Vocabulary:
border
linguistics
ethnic / ethnicity
topography / topographical
agriculture / agricultural

Materials:
border map of China
US/ China size comparison map
linguistic map of China
ethnicity map of China
topographical map of China
agricultural map of China
graphic organizer for map information

Mini lesson: Historians learn different types of information from different types of maps. Let's look at this topographical map. (Explain key, point out various topographical features). When we look at a map we can write down the facts right in front of our eyes, such as "China has mountains, flat places rivers." We can also write down what we can <u>infer</u> from the map. When we <u>infer</u>, we try to figure out the answer to a question even though it isn't right in front of our eyes. For example, we can think about where the earliest farmers might have wanted to settle in China. The map doesn't give us an answer, but it gives up some areas to think about. In your historian's notebook, stop and jot where you think the best places to settle might have been, and give some reasons why you think that. (Brief share, can discuss Yellow River Valley and why farmers might want to settle in a river rather than the desert or mountains).

Activities: Set up five map stations around the room. One type of map is at each station. Students take a few minutes, working collaboratively in small groups, at each map before rotating to the next map. In their historian notebooks, the students should write what seems "obvious" from the map, and what they might be able to infer from the map.

Group share: Meet together to discuss results as a group.

Historian tip # 5: Historians analyze historical songs to learn information about people's everyday lives.

Today's investigation: The Daily Lives of the Ancient Chinese

Outcome of the investigation: Our historians will be able to

1. analyze song lyrics for historical content, creating a list of daily and periodic activities of common ancient Chinese farmers
2. draw conclusions about the lives of these farmers based on the activities.

Vocabulary: harvest
sow
reap

Materials: a verse of song from the Book of Songs (for the overhead)

additional verses (for group work)

Mini lesson: Historians can use songs that were popular at a certain time period to learn more information about the period. By looking at an ancient Chinese song, we can learn about some of the activities of ancient Chinese farmers. Let's look at this first section of the song together. (Put first section of the poem from the **Book of Songs** on the overhead. Songs can be read as a shared reading.) What are some of the activities of ancient Chinese farmers that we can learn about through this poem? (chart responses). Now, if we close our eyes and actually picture the farmers carrying out some of these activities, our minds can become full of details which aren't included in the song. For example, when the song talks about cutting the berry tree, I picture red dye getting all over the farmers' hands and clothing. Turn to a partner, and in your own words, talk about details you can picture in your mind when reading this section.

Activities: Each of five cooperative learning groups will receive another section of the song. With their groups, they are to list farmer activities extracted from the section as done in the mini-lesson. They should then have a conversation about some of the details they imagine being part of these activities. Notes for each of these activities should be jotted in their Historian's notebooks. Let students know that each group of historians will be presenting their findings to the rest of the class. (Allow about 15 minutes for the activities.)

Group share: Groups come back together, and each group reports

their findings.

Connecting past to present: Look at popular song lyrics and see what they can tell us about life in today's world.

Historian tip # 6: Historians make predictions and revise them based on new information.

Today's investigation: **The Chinese Zodiac**

Outcomes of the investigation: Our historians will be able to

1. compare and contrast today's daily Zodiac Horoscopes with the Zodiac of the ancient (and modern) Chinese.
2. make predictions and draw conclusions about ancient Chinese Zodiac beliefs based on data gathered in their own lives now.
3. survey people who read Horoscopes to discover their reasons for doing so.
4. revise predictions based on date collected during the survey.

Vocabulary: Horoscope
Zodiac

Materials: The Great Race, by David Bouchard
A copy of Horoscopes from today's newspapers
(Note: If you want to do a lesson on the Chinese Zodiac without the Read-aloud, go to **www.bcl.net/ masat/animals.html#snake** for material)

Mini lesson: Here is a copy of today's Horoscopes. Who was born between March 20 and April 19? Here is your fortune for the day (read Aries). Everybody find your own Zodiac animal based on your birthday and read your fortune for the day. Take a minute to share with a partner any information you gathered last night about HOW horoscopes work (pause for sharing). For these Horoscopes, a person is assigned an animal according to the pattern of the stars around the month he or she is born. Rather than looking at star patterns, the ancient Chinese believed in the importance of the year a person was born, and each year was assigned one of twelve animals. After twelve years, the cycle of animals repeats again. Instead of a new fortune coming out every day, the animal a person is assigned determines the fortune for a whole lifetime. The story we are about to read explains how the order of animals was decided.

Read aloud: The Great Race, by David Bouchard (a story about how the order of animals in the Chinese Zodiac came to be).

Activities: Each child reads a copy of his or her Chinese Zodiac. In partners, students will discuss how the Chinese Zodiac compares and contrasts with the daily Horoscope. Observations can be recorded into the notebook using a venn diagram or t-chart. The Historians will

then be responsible for predicting the reasons some people today read their horoscopes. They will use this information to extrapolate back to the past, and hypothesize why the ancient Chinese (and many today) believed or believe in the Chinese Zodiac All thought and wonderings on the topic should be recorded.

Connecting past to present: In their historian's notebooks, students should gather data about people who read their daily (or occasional) horoscope. Students should interview such people asking for reasons why the person reads his or her horoscope. This information should be used to revise their hypotheses if necessary.

Historian tip # 7: Historians examine artifacts as clues to understanding ancient beliefs.

Today's investigation: **Oracle Bones**

Outcome of the investigation: Our historians will be able to

1. develop a hypothesis about the ways in which oracle bones may have been used.
2. provide evidence to support their hypotheses.
3. debate these hypotheses within a community of "historians."
4. conduct further research to confirm or reject their hypotheses.

Vocabulary: oracle bones
divination
ancestor worship

Materials: handmade oracle bones (should have cracks from the "fire" and Chinese writing; the bones can be actual bones obtained from a butcher, or made from paper)
reading on oracle bones

Activity: Students will enter the classroom to find oracle bones deposited in various locations. They may investigate these bones in pairs or in small groups, according to their choice. While looking at the artifacts, students will confer with partners or groups to develop a hypothesis about what these bones were used for. The hypothesis/es will be jotted down in their historian's notebook, along with the reasons they believe support the idea.

Mini lesson: Well we certainly have a mystery on our hands today. One thing that good historians do is try to grow ideas by speaking with other historians, so let's try to do that today. Who has something to say about these bones? (Allow a debate to ensue for about 4-5 minutes. Students should have REASONS to support any beliefs that they state). Well now that we've grown some important ideas together, let's try to confirm or reject our hypotheses. Good historians will always look for information that other historians might have written on the topic they are interested in. On your desk is an article that another historian has written. I want you to sort through the information in the article and see if you can find out more about how these bones were used. Be ready to confirm or reject your hypothesis. Let's gather back here in about five minutes.

Group share: Discuss findings on oracle bones, including how bones from animals were placed over a fire, and fortunes were read according to how the bone cracked. These fortunes were then often inscripted on the bones themselves.

Connecting past to present: In their Historian's notebooks, students should

attempt to collect information about all the different types of fortune telling that is done today (pal-reading, tarot cards, crystal balls, psychics...) They should interview people who have had their fortune read, asking primarily WHY they decided to do so.

Historian tip #8: Historians learn about the language(s) of the time and place they are studying.

Today's investigation: The Chinese Writing System

Outcome of the investigation: Our historians will be able to

1. articulate the benefits, for both power holders and non-power holders, of having a written language
2. match past pictographs to modern pictographs
3. analyze ideographs and make educated guesses at possible meanings
4. create pictographs and ideographs to communicate ideas

Vocabulary: pictograph
ideograph

Materials: Chinese writing overhead

Mini lesson: Interestingly, the Chinese style of writing developed from the cracks on oracle bones like the ones we looked at yesterday. For example, if the cracks on the bones looked like this , it represented the word ___. So instead of using an alphabet, the Chinese use pictures to show words. These are called pictographs. Over time, some of these pictures have evolved, so they look a little different today than they did in ancient times. Let's look at his overhead (show pictographs, match ancient forms to modern form). Now sometimes it is hard to describe an idea using pictures. So instead, people began using ideographs. Turn to your partner for a second and discuss why you think these ideographs might stand for **"above"** and **"below"** (show ideographs on overhead). Sometimes, two pictographs come together to make an ideograph. Let's look at these next two ideographs. Discuss with your partner why you think **sun + moon = bright**, and **person + person= agreeing**. Finally, take a minute to think about what these last two ideographs might mean (**tree + tree**, and **person + enclosure**).

Activities: Students should work in pairs or threes to develop a list of pictographs, then combine some of these pictographs to create ideographs. They may even construct simple sentences using these. Students in the class should walk around asking others to read what they have written. Stress that success lies not in them "stumping" someone else, but in communicating their ideas clearly enough so that they **are** figured out.

Connecting past to present: In your historian's notebook tonight, collect any evidence you see of pictures being used to communicate ideas.

Historian tip # 9: Historians seek ways to record and transmit information effectively.

Today's investigation: Chinese paper making

Outcome of the investigation: Our historians will be able to

1. rank bones, wood, silk, and paper in order of effectivity for writing, citing reasons for the ranking.
2. express advantages of using paper as a writing medium.
3. follow sequenced instructions in the art of paper making

Vocabulary: pulp

Materials: see instructions

Mini lesson: We have already seen that bones were used for some of the earliest Chinese writing. Early Chinese books were made of thin strips of wood or bamboo. Sometimes the final drafts were done on silk! By about 100 B.C., the Chinese had begun to produce paper. Before we continue, rank those four objects in order from worst to best for writing on, and be sure to write down the reasons you rank them in that order. (Brief class discussion, 1-2 minutes). Now WE are going to recreate the process of making paper. The Chinese used tree bark to make paper pulp, but in the spirit of recycling we are going to use old newspapers instead. It involves the same paper making process.

Activities: Follow instructions provided. Instructions are from **www.gsusa.org/girls/why/sciact/paper/paper.htm**

Connecting past to present: In your historian's notebook tonight, record every use of paper that you observe. We can see all of the reasons we have to thank the Chinese!

Historian tip # 10: Historians interpret dialogue from the past to understand the speakers' ideas.

Today's investigation: Confucian sayings

Outcome of the investigation: Our historians will be able to

1. explain the conditions under which the philosophy of Confucianism arose.
2. interpret each of five Confucian sayings, restating the sayings in their own words
3. make connections between each of the sayings and their own lives.

Vocabulary: Confucius
philosopher
analects
moral

Materials: Five sayings from the Analects of Confucius (a classical Confucian text)
triple entry journal sheet ("What the Master said," "What I think the Master meant," "Something I could do to show I understand the Master's advice.")

Mini lesson: About 2500 years ago, China was not united as one country. If we look at our time line, we can see that this was called the Period of Warring States, because many different groups were fighting for control. Many people were getting fed up with all of the chaos, and were searching for ways to restore order. Each of them had their own idea, or philosophy, on how to solve the problems. That is why the time is also called the Period of a Hundred Philosophers. One of these philosophers we call Confucius.

Confucius, whose real name was K'ung Ch'iu (people in other parts of the world changed it to make it easier to pronounce), believed that everyone should try to become as good a person as possible. If everybody had a moral character, order would naturally come to society.

Out of all the different philosophies, Confucianism had one of the greatest impacts, and still influences China today. Let's look at some of the words of Confucius (who is also called "The Master"),and see if by looking at his words we can figure out some of what he thought a "moral character" should have. (Complete the first line of the triple entry journal with the class as a model).

Activities: Students should individually complete a triple entry journal. In the first column will be the words of the master. In the second column the students should write, IN THEIR OWN WORDS, what they feel the master was saying. In the third column, students should give an example of what a person could do to exemplify the characteristic. They may use examples from their own lives for this column.

Partner share: Students should discuss with a partner their interpretations and

connections.

Connection between past and present: Speak to at least 5-6 people tonight. Ask each of them the best advice they ever received, and/or some of their favorite sayings. In your historian's notebook tonight, record their responses.

Historian tip # 11 Historians look at folktales to see how important ideas were explained to everyday people.

Today's investigation: Chinese Folktales and Confucius

Outcomes of the investigation: Our historians will be able to

1. define the Confucian characteristics of ren and junzi
2. examine folktale characters for the possession of "ren" and the spirit of a "junzi"
3. explain the role of folktales in transmitting scholarly ideas to people who could not read (most of the population of ancient China!).

Vocabulary: ren (the spirit of always placing others before yourself, a real sense of feeling for others)
junzi (a superior man, one who is a man of ren)

Materials: The Fourth Question: A Chinese Tale, retold by Rosalind C. Wang (a story about a man who puts everyone's needs before his own, and is rewarded in the end.)

Mini lesson: Yesterday we talked about the five relationships of Confucianism. Confucius thought that these five relationships were really important for keeping order in society. Confucius believed that beyond following these relationships, a man should strive to be a superior human being. This superior being is called a **junzi**. A junzi had to be filled with good qualities, and be an excellent example for all others to follow. (According to Confucius, a junzi could only be a man, not a woman! It was common at his time for people to consider men superior to women). The most important quality a junzi could have is **ren**. Ren is the spirit of always placing others before yourself, and having more feelings for others than you do for yourself. These ideas were very important to Confucius. We are about to read a folktale which helps show these ideas in a way that is easy for us to understand.

Read-aloud: Read The Fourth Question: A Chinese Tale. At two to three points in the story, pause and have the students "stop and talk" with a partner about any ideas or predictions they have, and/or "stop and jot" such ideas in their Historian's notebook.

Activities: Following the read-aloud, have students discuss with a partner, and jot in their historian notebooks, examples of "ren" which they saw in any of the characters (note that not only the main

character shows evidence of this quality). They can also discuss whether or not they feel Yee-Lee is approaching becoming a junzi, and why.

Group share: Students should share the ideas they discussed in partnerships. They should jot in their notebooks what role folktales had in educating people. Point out that folktales are usually transmitted orally, and are therefore very "friendly" for people who can not read. Very few people in ancient China could read, so folktales were an important way of spreading big ideas.

Connecting past to present: Ask family members or neighbors if they know any folk tales from their own country. Try to see if you can figure out the lesson the folktale is trying to teach.

Historian tip # 12: Historians will sometimes roleplay situations from the past in order to get a better understanding of the people in those situations.

Today's investigation: **Confucian relationships**

Outcome of the investigation: Our historians will be able to

1. outline the 5 relationships (superiors / inferiors) of Confucianism,
2. identify such relationships as depicted in a film clip of "Mulan"
3. role play Confucian relationships using proper honorifics
4. assess why Confucius thought that following these relationships would help bring order and stability to ancient China.

Vocabulary: honorifics
mandate of heaven

Materials: film clip from Disney's Mulan
role play sheet

Mini lesson: Confucius believed that an important way for everyone to become as good as possible would be to know and follow his or her "proper place" in society. This would help order come to society. He talked about five relationships that needed to be followed:

1. A ruler is superior to the ruled
2. A father is superior to his son
3. An older brother is superior to his younger brother
4. A husband is superior to his wife
5. Friends are equal and each must respect the other

Women were inferior to all grown men. Everyone in the society had to be good, and everyone had to treat their superiors with a great deal of respect, ALL OF THE TIME. This included speaking with honorifics, which means using someone's title and very respectful language (point out the word honor in honorifics). The ruler was required to be especially good, as a role model for all of the others to follow. One of Confucius' followers added the idea that if the ruler acts badly, people have the right to overthrow him. He said that rulers have a "mandate of heaven," meaning that heaven approved of him. However, if the ruler acted badly, he could lose the mandate of heaven.

Activities: Show an excerpt from the film "Mulan" (the excerpt begins about 22 minutes from when movies is put in; it is the section where the emperor's messenger comes to the village to ask for one man from each family to sign up for war). Play the clip twice, while students record in their notebooks any evidence of Confucian relationships that they notice. Their responses can be shared with partners.

In groups of 6 students will now roleplay the different Confucian relationships. Students should be cast in the following roles to discuss **which one of the men in the family should go to war.** Photocopy the rolesheet and cut it into strips, giving all of the students playing "grandfather" the grandfather strip (and so on down the line). Each family member has his or her own reason for arguing for or against their own or someone else's participation. Students should wear nametages for which family member they are roleplaying.

grandfather
father and mother
older son
friend of the older son
younger son

These relationships MUST be honored while the family problem is being addressed. This includes using honorifics, and speaking with a great deal of respect to "superiors." In the end, one man must be chosen to go to war.

Group share: A debriefing on the roleplay (especially on whether roles were carefully followed) and comments on how such behavior could have contributed to restoring order to a chaotic society.

Connecting past to present: In your historian's notebook tonight, keep track of how people in your family treat each other. Then jot some notes about whether or not you think that your family follows Confucian ideas. If not, do you think following these ideas would bring more order to the family? What would be some of the positives and negatives?

Historian Tip # 13: Historians learn about the lives of important historical figures.

Today's investigation: **The Life of Buddha**

Outcome of the investigation: Our historians will be able to

1. recap pivotal moments in the life of the Buddha
2. analyze artistic representations of the Buddha for commonalities
3. hypothesize why differences exist between representations

Vocabulary: Buddha
enlightened

Materials: Buddha, by Susan L. Roth
three or four different visual images of the Buddha

Introduction: Remember that in Confucianism, it was the ruler's job to be a good role model for all his subjects. During the time after the Han dynasty (refer to time line),China split into different pieces again and there was no head ruler to lead the system anymore. So even though people still followed Confucianism, they began to listen to other ideas too. One of these new ideas was a religion which developed at the same time as Confucianism and Daoism, during the Warring States Period. This religion developed in India, a country which borders China (point to India on map). The religion is called Buddhism, and now we are going to learn a little about the man who started the religion, Siddhartha.

Read-aloud: Buddha, by Susan L. Roth (may have students jot notes as you read)

Activities: Students, in small groups, will look at three or four different visual images of the Buddha. They will compare and contrast these images, keeping lists of the similarities and differences in their Historian's notebook. The group will hypothesize multiple reasons why differences exist when the representations are of the same person.

Mini lesson: Now that you have had a chance to look at some pictures of the Buddha, let's hear a report of a few of the similarities you found (briefly chart). Now a lot of these similarities have

symbolic meaning. For example, the big head represents the idea that Buddha has a bigger brain than us; long earlobes remind us that Buddha used to be rich (wearing long, heavy earrings), but gave up his wealth; the third eye helps him "see" more than the rest of us. Good. Now let's go over some of the differences. (Ask for a few differences, and hypotheses. For the remainder of your time, guide conversation toward the idea that as Buddhism traveled to other places, it began to adapt to local culture).

Connecting past to present: In your historian's notebook, search your neighborhoods and ask people about any representations you or they have seen in connection with any religion. What are the symbols? What do they represent?

Historian Tip # 14: Historians look at the stories told by religious leaders to understand their teachings.

Today's investigation: **The Four Noble Truths and the Eightfold Path**

Outcome of the investigation: Our historians will be able to

1. illustrate ways in which people suffer all over our world
2. outline the four noble truths and the eightfold path
3. analyze a Buddha story to extract the lesson of the eightfold path it is teaching
4. present the Buddha story to the class pairing it with a specific teaching from the eightfold path
5. defend the pairing to the class using evidence from the story to bolster opinion.

Vocabulary:
abstact
concrete
enlightened
parable

Materials: Buddha Stories, by Demi (a collection of stories Buddha told, each with a "moral" that is fairly easy to match with one or more of the tenets of the Eightfold Path)

Mini lesson: After Siddharta gave up all of his earthly possessions, he spent six years living in the forest trying to become "enlightened," which means understanding the truth about life and death. One day while sitting under a tree, the answers came to him. He spent the rest of his life trying to teach this truth to whoever would listen. The first part of what Buddha taught were the

Four Noble Truths:

1. **All life is suffering**
2. **The cause of suffering is desire**
3. **The end of desire leads to the end of suffering**
4. **The way to end desire and suffering is by following the Eightfold Path.**

Activities: Select five stories out of the ten present in the book. Each of five groups should be assigned a story. That group is responsible for reading the story, and becoming "experts" on it. They will be

responsible for orally "passing it on" to the rest of the class. Give each group a hand-out describing the eightfold path. After a group reads a story, they should discuss which part (or parts) of the Eightfold Path they believe it is trying to illustrate. The group should have evidence to support why they chose to match it with a certain part of the path.

The Eightfold Path:

1. Right Understanding (seeing things for what they really are)
2. Right Thought (being loving and unselfish)
3. Right Speech (always speaking honestly, never saying anything bad about another or gossiping)
4. Right Action (being careful of the rights and feelings of others)
5. Right Livelihood (having a job that does not hurt any animals or people)
6. Right Effort (letting go of bad thoughts and holding on to good ones)
7. Right Mindfulness (focusing more on the present than on the past or the future)
8. Right Concentration (focusing on the peace in your heart)

Group share: Each of the five groups present their story, and the Buddhist teaching they feel it relates to most directly. The class should feel free to challenge conclusions drawn by any particular group.

Connecting past to present: In your historian's notebook, ask people whether they have ever tried to change another person's religious beliefs, or whether another person has ever tried to change their religious beliefs. In what ways have people tried to spread their own religious messages?

Historian Tip # 15: Historians sometimes analyze situations with "different eyes," to understand how others may view them.

Today's investigation: **Karma**

Outcome of the investigation: Our historians will be able to

1. describe the Buddhist life and rebirth cycle.
2. summarize how karma affects the life and rebirth cycle.
3. adapt "Buddhist eyes" analyze the type of karma generated by characters in two jataka stories (stories of the Buddha's past lives).
4. draw conclusions about how the characters' karma may affect its rebirth.

Vocabulary: rebirth
karma
nirvana

Materials: "The Deceitful Heron" and "Three Friends in a Forest," (stories of Buddha's rebirths in I Once Was a Monkey: Stories Buddha Told by Jeanne M. Lee)

Mini lesson: Buddha believed that when humans die, they are reborn again. They can be reborn as a different type of creature on the earth (plant or animal, not necessarily a human being. He believed that everyone went through an endless cycle of birth and death. The type of life you were born into depended on how you acted in your previous life.

The way that you acted in your previous life generated karma. If you acted positively, you had positive karma. If you acted negatively, you had negative karma. The type of karma you had influence your rebirth. This has some similarity to the idea "what goes around comes around." How you treat others will affect how you are treated.

Remember, also, that Buddha considered all life to be suffering. Therefore, the idea of being born over and over again, just to suffer over and over again, was not very appealing. The way to escape this cycle was to follow the Eightfold Path, and reach nirvana. nirvana is the "blowing out" of all desire, and the end of all suffering. Once you have reached nirvana, you are no longer reborn or have karma.

Today we are going to look at two stories Buddha told about his past lives...in one he was a willow tree, and in the other he was an antelope.

Activities: Students receive handouts of two stories. They read each story, and evaluate the characters on the type of karma each generated. Based on this positive or negative karma, students can predict what that character may have been reborn as in his or her next life. All thoughts should be logged in their Historian's notebook.

Group share: a debriefing of analysis and conclusions

Connecting past to present: Survey people as to whether or not they believe "what goes around comes around." Ask people to share examples of when they have seen this occur.

Historian tip # 16: Historians travel to the places they study in search of information.

Today's investigation: **The Silk Route**

Outcome of the investigation: Our historians will be able to

1. express the role of the Silk Route in the exchange of goods and ideas
2. use current pictures of the Silk Route to record detailed observations of their "travels"
3. generate and record thoughts that enter their mind based on impressions from the Silk Route.

Vocabulary: The Silk Route
merchants
caravan
oasis

Materials: map of Asia
The Silk Route: 7,000 Miles of History, by John S. Major
pictures of stops along the Silk Route

Mini lesson: Well we have talked about the fact that Buddhism spread China from the country of India. How did it spread from one country to another? Buddhism came to China along the Silk Route, which was a series of roads leading from China to other countries used for trade (point to the illustration in the opening pages of the book. You may want to expand on the concept of trade if it has not been clearly established in the class). This trade route went from China all the way to the Roman Empire. Using this route, the Romans could get goods from China, and China could get goods from the Roman empire! Goods were traded all along the way of the route as well. One of the most popular (and expensive) items which was traded was colorful Chinese silk, which is how the trade route got its name.

Even though the merchants' main job was to trade, they would also sometimes just sit around the campfire at night and discuss new ideas, such as Buddhism. When followers of Buddhism told others about Buddha's teachings, and maybe threw in a few stories like the ones we've read, they convinced others to become Buddhist also. In addition, sometimes religious leaders would tag-along with caravans so they could spread their religious messages.

You are about to travel the silk route as a historian. It is your

first time, so I just want you to go to the various stops and look around. You will see some modern sites, and you will also go to museums and see some sites from "the old days" in some cities. Write down your detailed impressions of what you see, and any thoughts that enter your mind during your trip.
Activities: Set up Silk Route "stations" for Dunhuang, the Taklamakan, and Kashgar. Have students visit each station, writing down their impressions based on the visuals. What do they see? What do they think happened at this point in the route? What do they have questions about? Share some impressions just before the read-aloud.

Some possible observations:
Chang'an: loading up camels, getting ready for trip
Dunhuang: travelers worship Buddha before heading out on the most difficult part of the trip.
Taklamakan: riding on desert caravans through the desert
Kashgar: eating and cleaning up after a long trip, trading

Read aloud: The Silk Route: 7,000 Miles of History, by John S. Major
Read pages 1-17 (continuing on if there is time and interest!)

Connecting past to present: Look at many different objects and articles of clothing around your house to see what country they were made in. Keep a list of the countries. Then hypothesize how two or three of the objects got from where they were made all the way into your hands.

Historian tip # 17: Historians analyze stories and paintings to see how they reflect important ideas of a certain time period.

Today's investigation: **Daoism**

Outcome of the investigation: Our historians will be able to

1. summarize the major features of Daoism
2. examine texts for Daoist concepts, listing ways in which the concepts are reflected in the writings.
3. analyze a landscape painting for Daoist influence.
4. create a piece of art which reflects Daoist principles.

Vocabulary: Daoism
landscape painting

Materials: brief quote from the Dao De Jing (classic Daoist text)
excerpts from The Tao of Pooh by Benjamin Hoff
landscape painting

Introduction: The following brief quote from the Dao De Jing can be used as a "warm-up." Students can respond to it in their notebook while class begins.

This quote is about anyone who has mastered the secret of life:

The more he does for others, the happier he is.
The more he gives to others, the wealthier he is.

Mini lesson: We talked about the "Period of a Hundred Philosophies" which came during a time when China was not united and different groups were struggling for power. We learned about one of the philosophies, Confucianism. Today we are going to look at another philosophy, called Daoism, which also has had a large impact on China in the past and present. This is interesting, because in some ways Daoism is very different that Confucianism, although there are some similarities.

Daoists believed that the world was in perfect harmony. The flow of the ocean tides, movements of the stars, the life cycles of animals and plants...everything in the world worked together. Daoists thought that humans needed to go with the flow of nature and not against it. The closer to the earth that people could live, the better. People do not need to "own" much...they can be happy eating

the food that grows in the forest and bathing in the rivers. When humans start to want more, they become unhappy until they get it. If people live in harmony with nature they are moving toward "the Dao." If they live out of harmony with nature, they are going against "the Dao."

Daoists believed that rulers should make themselves invisible. They believed that any actions or laws would interfere with the natural order. They should allow nature to run its course, and do absolutely nothing. A ruler should not order people around, but should leave them alone to let them live their lives. In an ideal country, Daoists believed, people would know nothing and want nothing, besides food and clothes. People should just be happy with who they are and what they have, and want for nothing else.

Activities: Students should read the excerpt from The Tao of Pooh, identifying and listing ways in which a Taoist ideal is being reflected in the text. They should do this in pairs. Students should then look at a landscape painting and analyze it for features of Daoism. They will do this individually, in their historian's notebooks. They should explain why they do or do not feel the painting reflects Daoist thinking, and give concrete reasons to support their answers. Students can then meet in groups to share their ideas.

Connecting past to present: Think about a place where you like to go to have the peace and quiet to just think. Maybe this is a place which is close to nature, or maybe it isn't. Create a piece of art which shows you in this place. (When these works are completed, they can be presented in an artist's gallery--for example, hung from clotheslines in the room. Historians can then walk through the gallery, writing commentary about different pieces in their notebooks.)

Historian Tip # 18: Historians interpret primary sources to help them get an "eyewitness view" of the past.

Today's investigation: **Legalism**

Outcome of the investigation: Our historians will be able to

1. classify documents as primary sources and secondary sources
2. assess laws from the Tang Legal Code, and state support or opposition to individual laws
3. critique laws they feel are unfair, justify laws they feel are fair
4. attempt to persuade others of their opinions.

Vocabulary: primary sources
secondary sources
Legalists

Materials: The Tang Legal Code

Mini lesson: As historians, we can study two different kinds of sources to learn about the past--primary sources, and secondary sources. Primary sources are records made by people who saw or were a part of an important event. These people may have written down exactly what was said, or created a document during the event. They may have put their thoughts about the event into a journal, or written their story in a letter, poem, or song. They may have painted a picture, made a film, or taken a photograph of the event.

A secondary source is not written by a person who was involved with the event. It is created after the event, and tells about what happened, or about what the person thinks happened. It could be something like a magazine article, book, or encyclopedia entry written by someone who only heard or read about the event.

Today we are going to look at a primary source, some laws from the year 653 in China. You see, while Confucius thought that no laws were necessary because everyone would do their best to be good, others disagreed. Some thought that people will only obey out of fear, not out of respect for others. People who felt strongly that laws were important were called "Legalists." Let's look at the first of these laws now.

Activities: Select a few of the laws to look at in class. After reading the actual law, it may be wise to restate it in "kid language." Ask students to state whether they are in support of the law or opposed to the law. Choose a few students on each side to conduct a brief "mini-debate" in front of the class, providing supporting reasons for their opinions. Small groups can then either receive a law to read and debate on their own, or a series of mini-debates can be conducted as a whole class activity. Ask students how they believe laws were enforced so long ago.

Connecting past to present: In your notebook, record some of the laws that we have in our society. Do you think that laws are necessary? What do you think might happen if we didn't have laws?

Historian tip # 19: Historians often look at old documents and new documents on the same topic, so they can observe changes from the past to the present.

Today's investigation: **School Rules, in 1315 and today**

Outcome of the investigation: Our historians will be able to

1. list similarities and differences in school rules from 1315 and school rules which are in place today.
2. evaluate the changes which have occurred in school rules from 1315 to today.
3. argue what these changes in school rules, as a whole, may suggest about old China as compared with the China of today.

Vocabulary: There are a number of new vocabulary words for students in the 1315 school rules. This passage can be "worked through" together as a class.

Materials: School Regulations from the Academy for Establishing Virtue (1315)

List of school regulations for today, compiled by a university professor

Mini lesson: As we all know, changes in our lives can occur even during a very short period of time. Think for a minute about a baby picture of yourself, and place that in your mind next to a picture of yourself today. If so much change can occur quickly, just imagine how much can change over hundreds of years! One of the ways we can study change that has happened over a long period of time is to study documents from the past and from the present, which are on the same topic. For example, today we are going to look at a list of school rules in China from about 700 years ago! We will also look at a list of school rules from today, so we can notice the similarities and the differences between them. The old rules are a snapshot of the past, and the new rules are a snapshot of the present. Today we'll place them side by side, and look to see what has changed. Let's look at the 1315 rules together (this document should be read as a class due to some daunting vocabulary).

Activities: Give the students a list of school rules from today. Which rules have been eliminated? What does their elimination suggest about what has changed in China over the past 700 years? Which rules have stayed the same? What does their resilience suggest about what has remained the same in China today?

Group share: Debrief from the activity

Historian tip # 20: Historians often compare information from different cultures to observe similarities and differences between them.

Today's investigation: **Gender stereotypes, China in the 1300s & the U.S. today**

Outcome of the investigation: Our historians will be able to

1. list the qualities of "honorable men" and "honorable women" in the 1300s in China.
2. evaluate assumptions about men and women which may have resulted in such different "honorable" qualities
3. recount some assumptions which exist in the United States about the appropriate roles for males or females.
4. compare and contrast the gender assumptions from China in the 1300s and the United States today.

Vocabulary: stereotype
assumption
gender

Materials: two films clips from the Disney movie "Mulan"
song lyrics to accompany both clips "Honor to Us All" and "I'll Make a Man out of You."
graphic organizer

Mini-lesson: Before we begin our activities today, I want everybody to take a minute to jot something down in your notebook. I want you to think of a time when you were treated differently, (or you saw somebody else being treated differently), just because you are a boy or just because you are a girl. (Share and chart numerous responses). Now in China in the 1300s, boys and girls were also treated differently. There are many ways that situations for girls have improved all over the world in the past 700 years. We can be thankful for that.! However, we still may find <u>some</u> similarities between then and now, even in two very unique countries.

Many times, historians look at the way the same issue affects two different cultures. By doing this, they can see the special way in which the issue affects each of the cultures. For example, today we are going to compare gender stereotypes from China in the 1300s, to gender stereotypes in the United States (or your own country) in the present.

Activities: Watch film clips of, and follow lyrics to "Honor to Us All" and "I'll Make a Man Out of You." After watching, students should use the lyric sheets to help them make lists of traits for an honorable woman and an honorable man in China in the 1300s. They can do this in pairs. Then looking back over the list, students should reflect on the list and write "What this is really saying about women" and "What this is really saying about men." Then have students refer to the chart compiled at the beginning of class, and once again have them analyze "What this is really saying about women" and "What this is really saying about men."

Group share: Discuss your cross-cultural findings.

Resource Packet

The following resources are designed to go along with the lesson plans. Look at the number in the top, upper left-hand corner of each resource to determine which lesson the resource goes along with. If the number is circled, it is additional material not necessarily needed for the lesson.

Analects of Confucius

What the Master Said	What I think the Master Meant	Something I could show the master that I understood
"Give your mother and father no other cause for anxiety than illness"		
"Even when walking in the company of two other men, I am bound to learn from them. The good points of the one I copy; the bad points of the other I correct in myself."		
"Do your best for others and be trustworthy in what you say. Do not accept as a friend anyone who is not good to you."		

58.

Ancestor Worship and Divination (Shang and Zhou Dynasties)

Two traditions that began in ancient China, and still continue today, are ancestor worship and divination. Ancestor worship means worshiping and praying to family members who lived before you, but are now dead.

Ancestor worship was based on five main ideas:

1. The world is divided into three levels: heaven, earth, and the underworld. All of these levels are connected to each other.

2. A person is not only connected to a father and mother, but all the relatives from the distant past .

3. The human body has two souls. One soul, called the **hun**, rises when a person dies. The other, called the **po**, becomes a ghost.

4. A person needs to offer gifts to their ancestors in heaven, to show respect. Most of these gifts include wine and meat. The gifts could be placed out in nature, perhaps at the bottom of a mountain or along a river. It was very important for the king to give these gifts, to ensure a good year ahead. They believed that not giving these gifts could lead to natural disasters, like floods or famines.

Ancestor worship was practiced in the village and in the family. In the village, both in the past and today, it was common to find temples built for ancestors. Villagers could go to these places to worship their ancestors. In most homes, there was an altar to hold wood or paper which had the names of dead relatives written on them.

5. Shamans are responsible for helping keep the different worlds in balance. Shamans are priests or priestesses which use magic to control events, cure the sick, and predict the future. They also perform rituals to make sure the **hun** and **po** souls were treated properly.

Shamans are experts in the art of divination. Divination is using magic powers to understand what is happening in the supernatural world. Shamans sometimes use divination to communicate with ancestors. In the past, shamans looked at lines in animal bones or tortoise shells, to try to read the future (the same way a fortune teller might read somebody's palm today). By consulting the underworld and reading the future, Shamans helped Chinese make important decisions about their lives.

(adapted from Visible Traces: Teacher's Guide, Asia Society 2000)

Adapted from the Book of Songs (Zhou Dynasty)

In the seventh month the Fire star lowers
In the eighth month the plants used to make baskets are ready
In the silkworm month we cut the mulberry trees
We take axes and hatchets
To cut off the far and high branches
Collecting mulberries to make red dye
In the seventh months the songbird cries
In the eighth month we prepare the thread
Both black and yellow
With red dye very bright
We make a robe for the lord's son.

Confucian role sheet

Grandfather: You believe that you should go. Even though you are getting older, you are healthy. You want to serve your ruler, and believe that you can do a good job. If you die, the family will still have its strongest workers. The father and sons can do more work in the fields. You think it is more important that they stay and harvest crops.
Remember: You are the oldest. Everyone else can give their opinions (and maybe even change your mind), but they should all respect you.

Father: You think that you should go. Grandfather is older and needs to rest and relax and his age. You think your sons can handle the extra work in the fields. You feel that your oldest son is a little too young to go to war.
Remember: You must respect Grandfather. Others should respect you, but they can give their opinions and maybe even change your mind.

Older son: You think you should go to war. You believe that you are old enough to fight, and that you won't be missed as much at home as your father would be. Your father is the best worker in the field, and without him the family might not grow enough food. You think your grandfather is getting older, and should stay home to rest and relax.
Remember: You must respect Grandfather and Father. Others should respect you, but they can give their opinions and maybe even change your mind.

Friend of the older son: You think the Older Son should go. You try to convince him that he should stand his ground. You believe that he is old enough to fight, and that he won't be missed as much at home as the father would be. The father is the best worker in the field, and without him the family might not grow enough food. You think the grandfather is getting older, and should stay home.
Remember: You are not a member of the family. Show respect to all, and speak mostly to Older son.

Younger son: You believe that Older son should go to war. You know that you are too young. You believe that he is old enough to fight, and that he won't be missed as much at home as the father would be. The father is the best worker in the field, and without him the family might not grow enough food. You think the grandfather is getting older, and should stay home.
Remember: You are the youngest. You must respect everyone else a great deal. Watch what you say, and how you say it.

Mother: You think that Father should go off to war. You think that Grandfather is too old, and your sons are too young. You will only give your opinion if you are asked. Otherwise, you know you should keep

fairly quiet.
Remember: You are a woman. You must respect everyone else a great deal. Watch what you say, and how you say it.

Stops Along the Silk Route

Silk Route Stop	What do You See Here?	What do you think happened at this point in the route?	What questions do you have about this stop?
Chang'an			
Dunhuang			
Taklamakan			

School Rules 2000

1. Students who have long hair hair must wear their hair up.

2. No make-up may be worn to school.

3. No jewelery may be worn to school.

4. No high heels are permitted.

5. All students must sit up straight in class.

6. Students should not speak in class.

7. Students should let the teachers speak, and not ask many questions.

8. There is no dating allowed.

Learning from Maps

Type of Map	Facts I can learn from this map	Inferences I can make from this map.
Border Map		
US/China Comparison Map		
Language Map		

Chart of Chinese Dynasties

For most of its history, China was ruled by dynasties. A dynasty is a family (or group) that holds power. Some dynasties lasted a long time, others lasted a short time. Sometimes different dynasties ruled different areas of what we now call China, and sometimes dynasties overlapped a few years. Each dynasty, or ruling family, had its own strengths and weaknesses. Dynasties were not elected. They held power until they were overthrown by another family or group. Below is a list of China's major dynasties. As you can see, the last dynasty was overthrown in 1911.

16th century-11th century B.C.	Shang Dynasty
11th century-256 B.C.	Zhou Dynasty
221-206 B.C.	Quin Dynasty
206 B.C.-220 A.D	Han Dynasty
220-589	Six Dynasties
581-618	Sui Dynasty
618-907	Tang Dynasty
907-960	Five Dynasties
960-1279	Song Dynasty
1272-1368	Yuan Dynasty
1368-1644	Ming Dynasty
644-1911	Qing Dynasty

Gender Roles: China in the 1300s

"Honor to us all: What is an honorable woman?"	**What is this really saying about women?**
"I'll make a man out of you: What is an honorable man?"	**What is this really saying about men?**